CHAPTER III

THE ETERNAL AND THE INDIVIDUAL

He am I.

Jsha Upanishad.^

It is an eternal portion of Me that has become the living" being in a world of living- beings . . > The eye of knowledge sees the L/ord *abiding* in the body and enjoying and g"oing forth from **it.**

Gita.^-

Two birds beautiful of wing, friends and comrades, cling to a common tree, and one eats the sweet fruit, the other regards him and eats not. . . . "Where winged souls cry the discoveries of knowledge over their portion of immortality, there the I^ord of all, the Guardian of the World took possession of me, he the Wise, me the ignorant.

Rig Veda:^

THERE is then a fundamental truth of existence, an Omnipresent Reality, omnipresent above the cosmic manifestation and in it and immanent in each individual. There is also a dynamic power of this Omnipresence, a creative or self-manifesting action of its infinite Consciousness-Force. There is as a. phase or movement of the self-manifestation a descent into an apparent material inconscience, an awakening of the individual out of the Inconscience and an evolution of his being into the spiritual and supramental consciousness and power of the Reality, into his own universal and transcendent Self and source of existence. **It** is on this.

^ Verse 16. + XV. 7, 10. .11. 164. 20, 21.